

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## Christian Spiritualist,

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## THOUGHTS AND FANCIES.

There are organizations, through which the higher forms of truth cannot be unfolded. Being inverted or perverted, whatever flows through them is either solid and dull, like pure water flowing through a pipe of corruption; or turned out of its course, like light passing through an imperfect medium. As there are bodies that are transparent, others are opaque, and others are wholly opaque, so there are minds that absorb all the light they receive, others transmit it more or less perfectly. There are the bodies which color and distort every object as seen through them; there are natures, unlike the still placid waters of our mountain lakes, which add their own hues and mists and debase whatever they mirror back from their souls.

The perfect man who walks with God,  
Treating the mountain heights of time,  
Pursues the death and narrow road  
From Death and Night to Morning.  
He only mirrors to the race  
The glory of his Father's love.

To be a perfect medium requires the rarest endowments of mind and heart, the finest, soundest, external organization; and the office of mediumship is the highest and noblest exercise of the same. We may truly say that the state of mediumship is an abnormal condition. It is as natural for man to be impenetrable to breathe, to feed on heavenly manna as to partake of the fruits of the earth. Man has a three-fold nature, and he only is in the legitimate sphere of his being, who exercises all of its functions. As well might the blind oxman against the delusions of sight, and maintain that the only safe and sure course for man in this world is to grope and feel his way with his fingers' ends, as for mere external men to sit in judgment on those whose interiors have been opened, condemned, and who would receive new light. And such may hope to prevail when moles and bats and "the solemn owl" become the ideals of the human race.

But to improve and edify both one's self and others, the utmost possible, by the exercise of mediumship, demands the most absolute renunciation of all selfish aims and interests, and entire consecration of mind and heart to the will of Him who worketh in the bosom of Nature, and in the secret chambers of the human Spirit, evolving from His infinite fulness, and unfolding from within the flower of all perfection, the miracle of beauty, the joy of Love. Then the organization becomes like the strings of a well-tuned lyre, and the Spirit within like the breath of melody that waits but the touch of cunning hands to fill the air with harmony and song. And those who listen to such music, forgetting earthly cares and partial interests, raised above the mere life of the senses, and the natural selfishness, are transformed and translated to the higher or more inward degree of the mind, which must ultimately in the renovation and permanent elevation of the three-fold nature.

True Mediums are those that discern  
Of hidden things may pass;  
And a voice that gently hears  
To grant and share the purest bliss.

So they to heavenly realms fly,  
From the lowly earth;  
Gone with spirit to the land  
And there to dwell in thought sublime.

Or like the Echo lamp at even,  
When summer winds are hushed and still,  
Sweet by the breath of thought from heaven,  
All hearts with sweetest joy to thrill.

Some like the Cathedral organs swelling  
The lofty anthem and grand;  
Some like the harp of simple melody,  
That thrills the heart of every hand.

Some like the lark in highest heaven,  
Pointing his starry path to the morn;  
Some like the summer bird of even,  
Chiming the hours till day is born.

A fair light, a fair glow,  
Enriches the world wherever they go;  
Immortal life and love they bring,  
And joy and peace will follow.

Patience to wait, this is the law,  
In every bird that chirps and sings,  
In every flower that buds and blows,  
But most in trust heartsappings.

Tis thus to-day and mine to-morrow,  
To feel the quickening thrill divine;  
And soon the world shall leave its sorrow,  
And mount to heights of joy sublime.

Those who have just awaked to the luxury of fresh and free thought, like those who have lingered in their couch till the sun is high in heaven, find their eyes at first dazzled by the morning brightness; and the dreams of the night, and recollections of the past, mingling, confuse the brightest intellects. Otherwise, I know not how to account for the obliquity of moral visions which some of our new thinkers manifest. To deny the absolute distinctness of good and evil, to confound things that forever separate, to adjoin those that perpetually war against each other, as light and

darkness, is the task of the minions of the night, and not of the freeborn sons of the morning. Mathematically we know, that an index may be either upright, pointing to the zenith, or it may incline to any angle till it reaches the plane of the horizon; or, passing over another fourth part of the circle, may turn to the nadir of the nether sphere. So man may stand with his selfishness beneath the soles of his feet, thence rising to the brotherhood of universal Humanity, and inmost to the Father of all, in divine attraction; or, immersed in self, grovel with the brutes, winding ever downward, unless arrested by the Power he has despised.

Thought is kingly. The inspired Thinker sways a scepter over vast and boundless realms; the loyal and reverent become ministers of his power and participants of his glory; the willing and obedient share the bounties of his hands; the sinister and selfish bend beneath his sway. He lifts his voice and nations awake from their lethargy, he sends forth his mandates and thousands throng to his call. Nature yields her stores to him, and the secrets of wisdom are not hidden from his view. The treasures of the mine and the pearls of the sea are his; and the dome of his intellect and the chambers of his Spirit are adorned with all precious and costly things. Angels are his counselors, and ministering Spirits companions of his cheerful hours.

Love is the inspiring source of all thought, the inmost of every truth, the unceasing attraction to which all hearts vibrate and thrill. Her sway is more extended and potent than the vast domain of the kings of intellect, for it enfolds and interpenetrates all, as the circumfluent atmosphere the round earth, as the ethers and auras of purer spheres the apparently solid masses of all worlds. The Priestess of every temple, ministrant of all religions, she hath access to the holy of holies of the human Spirit, treading the celestial pathway to the inmost heaven. Her adornments are fairer than the jewels of Flora, her benefactions richer than the bounties of Ceres and Pomona. A queen of realms fairer than the fairy-land, her rule is gentler than the sigh of summer winds, for her sway is most potent over those who own her not in words, and least often breathe her name. Soft as the evening dews, and silent as the beams of morn, she flies from heaven to earth, bathing in the effluence of her divine nature the bowed and bruised spirits of men; the breath of her lips revives the sick and the dying, the gleam of her eye is the joy of immortal life.

## THE SPIRITUAL ESSENCE IN PROVIDENCE.

"Soul," says Plotinus, "by the power of essence, has dominion over bodies in such a way, that they generate and subsist just as she leads them, since they are unable from the first to oppose her will."

This is a noble text, and it will serve as a guide to all mankind. To deny the soul the power of extension is to diminish its immortality. This extension is simply the unfolding itself in the light of this life, the mere descending from Eternity to Time, and establishing its essence in this mortal sphere as an agent of the generating priority. In no degree, whatever, does the manifestation of our divine depart from these generic principles. We claim that our intelligible Spirit sees a vision of kindred Spirits, and they pause in communion with ours, just as a circle of essence flows interpenetratingly into all its parts, and mingles in one unending confluence.

It is ineffably consolatory that the soul can thus enter into the sublime mysteries of the universe, and feel the joy of such participation just as the quiet evening dew that falls over the rest of Nature feel the refreshment they impart, and "make glad the air with ecstasy." No earthly realization can go beyond this, and no existent hope supersede its far-reaching certainty. If we are immortal as the deity himself, what a glorious privilege it is, that it is made openly manifest to our subsistent intelligences, written out clearly in the book of life by the talismanic hand of the Infinite One.

The best elucidation of the reception and action of the Spiritual essence may be traced in the most sacred rites of the ancient systems; moreover it is what the writer of this has seen exemplified in many instances, and one of which is recorded below. "In order," says Homer, in his *Iliad* of the Greeks, "to receive the divine illumination, total silence, and a suspension of all intellectual energy are necessary. God is invoked not by speech, but by the soul itself, and he gives a sign by some token or other, that there is sympathy in the communion." A few evening since, the writer of this attended a circle in this city. In leaving the warm room of our lodging, and emerging into the cold night air, one of our teeth began to ache from a sympathetic touch of atmosphere. No sooner were our hands joined in the circle, than the medium began to complain of the same indication.

Once more we joined hands, and sat in silence, and in obedience to that law which I have endeavored to illustrate as most receptive of the Spiritual intercourse. There was a shadow on my Spirit that all wide heaven's bright sun-shine could not lighten, and all this yearning I endeavored to have pass into her sphere as expressive of my own phase of being. The impression was so powerful, that its endurance was impossible, and we were obliged to relinquish the communion.

For several weeks the writer had been in communication with Washington, the Capital of the Nation. Hopes and anticipations have concentrated there, relatives and friends residing there have

met one inward aspiration with a promised sign, and now for its realization. The medium impassively wrote George Washington as the presiding influence of this circle.

Shortly followed the recorded substance, running thus: "Let the light that is now dawning upon the world burst forth with a full blaze of glory. Let the earth rejoice that the hidden things of earth are to be revealed, that no longer shall ignorance and superstition take the place of intelligence and wisdom. The gray mist of morning is emerging into perfect day, the glorious sun is rising, brighter grows the effulgence, and its genial warmth is melting the towering iceberg. Long have they stood like monuments foretelling the downfall of man."

The entire communication has been mislaid, and thus much has been quoted from memory. Can any one fail to see in these few sentences the exact pitch, poise and measure and the structure of Washington's mind? This is sufficiently apparent for marked observation, and it is a fact strong enough to impress any mind.

Fact is worth all the theoretic opinions in the world, and when once a principle is established as a truth, it is not only desirable but necessary that we should trace the object of this truth, and define its meaning.

The principles of a pure Spirituality certainly exist in the sacred writings, and they were sufficing in their entirety, until a new wave became apparent in the Evangelical records. The gospels supplied a new retreat for the soul of man, nevertheless they were indispensable to prior records. So with the new philosophy; it is diffused co-existent with all that the scriptures announce, and it advances one step beyond, just as the Evangelical light loomed up beyond the precinct of the august Patriarchal teaching.

The age we live in has almost reached its ultimatum of intelligence. Mind acting upon mind, is developing every harmony of the universe, and it seems in its present vast extension absolutely anticipating the decrees of God himself. Vast and sudden changes are occurring in creeds, thoughts and governments and philosophies. The prophetic voice is lifted up, and the cry is heard through all the nations.

Just such changes transpired which ushered in the advent of new philosophies in the early ages of the world. The Hebrew mind had attained its culminating point in the sublime production of the Psalms, when vast and prophetic agencies roused the nations to a more exalted life. The Pagan mind had no sooner become inter-penetrated with the secret stores of nearly all knowledge, than the advent of Christ was announced by the Angel of the Most High.

By similar agencies may not the creative intelligence announce His designs and purposes to His children, and make them receptive of His intentions?

## BIBLE DOCTRINES.

WAR AND SERVITUDE.

[This is one member of a series of articles on Bible Doctrines, [continued].]

The material world of mortality may be likened to a *mint*, immortal souls to the coins struck, and the laws of motion and matter to the machinery for striking coin. That coin, when struck, is of little use until put in circulation. Death is the great distributor. Were he idle, the mint would become so full of coin that no more could be struck in it. He must take it away as it is coined, or soon after; and what is the difference how he takes it away, so it is not abused by the operation? And what right has the coin to complain, whether it be taken to-day or to-morrow? in a basket, barrow, cart or coach, so it gets into freer air, more pleasant exercise, and greater usefulness, for which it was made?

If a single pair (not three pairs) were to go on doubling every thirty years, from the Deluge to the time of Deborah and Barak, two hundred and fifty years before the reign of David, they would have produced one person for every acre of land on the face of the whole earth, or six hundred and forty souls upon every square mile! Now, we ask if it were not wisdom to remove the living from the overstocked earth, where the means of subsistence are so scarce, to a state of immortality, where there is not only room for unrestrained freedom of increase, but an inexhaustible supply of Spiritual subsistence for all to take, eat and be forever satisfied? And further, those who then lived would all have died of old age long before this time; and tell us, if to linger out an age of unavoidable decline would always be a blessing?

Again, one immortal soul is just as good as another, before the all-loving and infinitely merciful Creator and Father of all souls, according to the capacity of each for receiving blessings and being happy in their use. Now, was it better for the whole, that the Canaanites live and the Israelites perish? or that the Israelites take their place and live? Think of this.

If at first thought you should happen to think of the bloody massacres of those times, and say, the Canaanitish nations ought to have remained unmolested, then think, as the Israelites, or they must give way whether it was not the Jewish system that led to Christianity; and whether this will not lead to harmony; and whether the idolatrous system of heathenism ever would? If it would not, then the very introduction of the harmonies of earth, which we all long for and many expect, depends upon the removal of idolatry and the substitution of Judaism in its place. Although the Jewish rites and ceremonies had no life in them,

other than representative life, they prepared the devotees for giving up selfishness, by causing them to give up the first and best of what they held most dear on earth—the first fruits of the earth, and the firstlings of the flocks that were without blemish.

There is no life in the little girl's doll; yet she conceals it has life, presses it to her breast, and thus by her affections for it, develops her lacteal glands, and prepares them for furnishing nutriment for future living offspring, though she thinks not of it; and the little boy on his rocking horse is preparing his muscles for future actions. Just so the Jews, who knew it not, nor thought of it, by the giving up what their law required, were developing themselves, and through them the world of mankind, to receive and practice that higher doctrine: "One thing thou lackest yet; sell all that thou hast and give to the poor, and come and follow me." Matt. xix. 21. The idolatries of Paganism never could lead men to adopt the soul-searching doctrines of Jesus, and no doctrines that ever have been delivered upon earth, but such as enforce, ever could or would lead to these blessed days, times and states, so much longed for by the best men of earth. Developments proceed in regular order, and by easy gradations. They are not produced by sudden leaps or starts.

We then say, "it were far better for the Israelites to take that good land, driving the Canaanites from it." If, then, it were absolutely necessary for the Canaanites to give way to make room in the earth for the children of Israel, was it worse for them to die under the conscious integrity of fighting for their just rights, as they naturally would, and under a feeling of being greatly oppressed, than to die of pestilence without that conscious satisfaction of dying martyrs? As the figures of the arithmetic positively prove the necessity of their destruction, was it not the greatest mercy the Lord could bestow upon them, to have them thus, as it might seem, butchered *unjustly*, so that they could die under conscious integrity of dying in a good cause? Was this not better for them than that they should have died of disease, imposing great distresses, and burthens, as well as diseases, upon each other, or to have all died of famine, or lingered in helpless and destitute old age, by a stoppage of their powers of procreation? This would have suited the Israelites best, no doubt. We must solemnly *weep* over the undeveloped state of mankind and of the earth, that render war, oppression, disease, and servitude necessary to check the too rapid growth of the race, which would lead to greater hardships; and yet we praise and magnify the great mercy of the Lord, both to the Canaanites and to us, that He had them cut off, just as He had it done, in His inscrutable mercy.

It was an ancient custom of the East to allegorize and symbolize the language of history. The immutable laws of Nature, or of causes and effects, are the words of God written in and among His works. Bible language is an expression of Nature's laws and their execution. From causes effects were developed which destroyed Herculaneum and Pompeii. Those events, in Bible language, might be stated thus: "And Jehovah said, 'destroy Herculaneum and Pompeii, with all their inhabitants; for it repenteth me that I suffered men to build them.'" Does not the destruction of anything in Nature look to short-sighted man as if the Creator really repented of having made it? Surely it does; and yet there can be no development without the destruction of something. Language must be so formed that it can be understood; as, when we say, "the sun rises and goes down," when we know it does no such thing, excepting the appearance. Allow the Bible as much latitude of expression.

Again: "And Jehovah said to his angels (messengers) of death, (2 Sam. xxiv, 16, 17.) 'Go to the earth and destroy at least a million of its inhabitants by cholera, yellow fever, and other diseases, for their wicked indulgences have come up before me.'" Further, "Jehovah said to his messengers, 'Guide the white race to America, with their arts and sciences, and let them flourish there in agriculture and manufactures, and commerce, and become a great people on that fat soil of mine, so that more souls may be produced there, to be forever happy, than can exist on that same soil, under the modes of savage life. In order to effect this, let the red men be civilized and enlightened, if they will; but if they will not, let them be driven from that land, for white men's souls are as good before my face as red men's souls, and my goodness urges that they who can produce the most souls to be happy forever should have the occupancy of those abundant means of propagation.'"

We will go further, and presume to say: "At a time the messengers of God assembled before Him, He spoke as follows, 'There is in the land of Ethiopia, on earth, a race of men, precious in feelings but black in skin, wherein their modes of life and present state of development will not allow of more men living there. To keep active, for future use, their powers of multiplying, it has been found necessary to let them destroy each other by bloody wars, in which they slay all their prisoners. Now, go to the earth and incite some that are already wicked to purchase these prisoners and make slaves of them in America, so that they can, under other circumstances, propagate more souls, which is better than to have them killed as prisoners. I see in the distant future more than forty millions of happy souls, who will be brought into existence, that never could have been produced from prisoners destroyed. Such, and even better, will be the result of the proposed plan of servitude. When we can bring the white man round to be more enlightened, more noble minded, and less selfish, they will of their own free will let these people go, or they

will be made to let them go as Pharaoh did the children of Israel. Many of those freed slaves will return, whom I will make my ministers in the work of developing the races from which they or their forefathers were taken. Besides all this, I have good things enough in store to repay the poor and abused slave a thousand fold for all his wrongs, and at the same time his selfish owners, by reason of their selfishness, will suffer worse and be more unhappy than the slaves they drive.'"

These are not the flights of a lively imagination; they are the realities of divine order set before you, and the true philosophy and economy of divine mercy. It punishes no good motive or state, nor sanctions any evil one. It reaches all complaints and every state, supposable and unsupposable. It shows how the developments from less to more perfect, which requires adverse as well as concordant experience, must be carried on. It is only by the existence of what appears to be wrong, that any knowledge of good can exist; and it is only those who have felt misery that can feel felicitous. We know nothing, but by contrasting one principle or thing with another that is different from it. We cannot know so as to feel, except by feeling. Had men never been children, or anything else but men, they could not have felt the happiness of men, as being distinguished from that of children. We could know nothing as real harmony, but by contrasting it with known discords.

Can we not, under these considerations, see why infinite Wisdom and unlimited Power have thus far permitted base and selfish men to waste, destroy, oppress and enslave each other? Why is it that Natural causes have produced these results? These effects flow from their legitimate causes, under as fixed laws as the growth of a vegetable or animal under the conditions that produce them! These laws are the words of the Unchangeable God, written upon and in His works, among which are this, that every man who, in his perversity, acts *contrary* to, or by negligence fails to act *with* the fixed laws which produce harmony, peace and happiness, is as sure to suffer for being in the way of their free operations, as that small stones get bruised or crushed to "powder" by great stones "falling upon them."—See Matt. xxi. 44. But he who acts subversively or negligently, either from unavoidable lack of knowledge, or of other conditions necessary to prevent such action, will find a compensating principle in *his case*, and in *all Nature*, that will save him from all the punishment of infraction, excepting so much as best Wisdom sees necessary to give a zest to happiness by *contrast*. The effects of that *punishing*, and and also that *redeeming* law, are beautifully set forth in Luke xii. 47, 48, translated thus: "And that servant which knew his Lord's will and prepared not *himself*, neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

Take, O man! a candid view of the Chinese nations, their condition and prospects of development, and ask thyself if the so-much praised writings of Confucius would ever bring them to peace, harmony and happiness? Ask thyself if the best ideas of Plato and Socrates were not taken from what we now call the Bible? And yet what have they done for mankind? What is the present and prospective condition of Mussulmen, with the smoothness of language and good principles taken into the Koran from our Scriptures? Then ask thyself where is it that arts, manufactures and commerce, with all the advantages of increased enlightenment and development flourish best, but where the Bible is known, read and studied? Where are the deaf, the dumb, and the blind taught, and the lame cared for, but under Bible influence? Where is it that society seems to be taking in hand its own development, but where the light of the Bible shines? Where is it that men have ever seemed capable of self-government but where it has been followed? Where are men, and especially women, coming to their just rights, but where it has done good work? Where is it that a future of harmony and happiness is most thought of and seems to be near, but to those who have the Bible? What book has ever been so widely circulated upon disinterested principles? Where do peace societies exist, and where do its enemies derive the means of their warfare upon the Bible, but under the blaze of its light? Answer these questions to suit yourselves.

Trno.

Whoever might wish, for a good end, to become personally, or by name, acquainted with "Trno," might do so by addressing him to "Box 303, Cincinnati, Ohio," should he be there or not.

We trust such an inquirer will find him devoted to the endeavor of rescuing the Bible, by means of science, philosophy, common sense, and experience, from the false criticisms and consequent slanders and idolatries to which it is subject from mistaken and from perverse men, both infidel and sectarian. He owes no allegiance to any party or profession, but is devoted to that cause in spirit, soul, body, and property, knowing that "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein."—Ps. xxiv. 1; and that "after all he can do will be an unprofitable servant."—Luke xvi. 10. He knows he is nothing worth of himself, and above all things, desires and must depend upon the nutriment that every *fruit bearing branch* draws from the "True Vine."—John xv. 1 to 5.

He is more than merely willing to unite with others in this great work; a work too great to be performed by one, or any number of *unassisted* individuals. Can minds that are in unison meet in a higher plane? Is there any plane that would afford more diversified action and usefulness? Upon that plane thousands may work without interfering with each other's best progress. Yes, thousands may unite upon it, and each promote the usefulness, comfort, and happiness of *all* the others by

every effort. The very reverse of this are the effects of those antagonistic actions of the present state of society, in which each abstracts from the comforts, happiness, and usefulness of all. T.

## PROGRESSION.—NO. 2.

BY S. M. PETERS.

The law of progression is the great law of the universe. It is no respecter of persons. It lays its unrelenting hand upon all things, not excepting John M. Francis of the Troy Daily Times. Some two or three years ago, friend John came out before the natives of modern Illium as the prince of editors, renovator of horse-boats, and grand exterminator of Spirit-Rappers. He seemed determined to use up all kinds of Spirits. He made a grievous onslaught on Spirits in general. He was not exactly an advocate of the "Maine law," but he seemed to know by intuition or experience, that it was hazardous to tamper with Spirits of any kind. The Spiritualists of Troy had to endure his wholesale indignation and contempt. Brother Waters came in for a retail dose; he was put on probation for two years to get "ashamed of himself." The probationary term of brother Waters has expired, and he neglects to be ashamed of himself, but friend John, meanwhile, has progressed almost up to the front gate of the second circle. He now permits the insertion of Spiritual articles in the Times, publishes notices of lectures, and admits in substance that some Spiritualists might possibly be honest, if they only had common sense. With the exception of the improvement lately made on horse boats, John stands alone in the line of progression. His case may be considered but little short of a miracle, especially in reference to the material that the law of progression had to work upon in this instance. Nobody can blame friend John for his conduct in the premises. Like all the world, he was in pursuit of something, and had an undisputed right to chase it in his own way. If he broke his skin in the chase, that was his business; he had plenty of time to stop and scratch them. If there is any merit in originality, friend John has merit. If happiness can be derived from the practice of giving publicity to unprovoked and uncontradicted slanders, the editor of the Times must be about as happy as a basket of blind puppies. Every man has a right to be happy. Happiness is the grand aim and object of our lives. In its pursuit we unfold our faculties and strengthen our perceptive, reflective, acceptive powers. Without the inducements that happiness presents, we could not progress, for we should remain indolent. The degree of happiness is in conformity with the activity and respectivity of the sensational organs. The mind is an instrument of music, and can be played upon by means of these organs or keys. If the keys are properly and harmoniously adjusted, the melody of the mind affords pleasure to itself and others. But if one key is too flat, and another too sharp, the emanations of the instrument are unpleasant.

Again, the mind is a mirror, and the impressions made upon it through the skylights (organs of sense) give back a corresponding reflection not as the object seen, heard, tasted, felt or smelled, but of the appreciative power of the organs, through which the impression was given. Now, it is a fact that, no two sets of keys in the whole human family are arranged upon the instruments precisely alike. And as the standard of harmony is a mooted point and among the entire band, it would be the height of folly to think of quarreling with every man who refuses to tune his instrument at the dictation of others. Let every man play away to suit his own taste, and in time his instrument will acquire a mellow tone.

Neither would it be wise to censure others for disagreeing with us as to the nature and relation of objects in regard to their purity or usefulness. The impression, as I have said, upon the mind, depends for its degree of excellence upon the organs through which it passes to the mirror of the soul. If these organs are angular or defective in any way, the impression will correspond. When viewed through the natural eye the landscape seems to acquire new beauties from day to day, and from year to year. At first it was viewed only as an indifferent picture. But the longer we look, the more we see to admire. There is a clump of trees on a rising knoll, a solitary pine throwing its broad shadow over a spring of water, and from the spring a tiny rivulet begins its journey to the far off ocean. Obstructions are in its way, but it turns aside with a low murmuring sound, running here and there all over the valley. The flowers lean over from the rough jagged rocks as if to encourage the little stream with their smiles, and the birds sing their matin and vesper songs from the millions that fringe its pathway. If we follow the stream to the great deep, we have a practical illustration of human life. Its force increases in the ratio of its progression until it becomes a broad, deep, tranquil river. There is a lesson of deep import in every thing, but it needs to be studied with the unobstructed, uncontaminated vision. The clear natural eye gives a truthful picture of what it sees to-day, to-morrow or next year, it may give a higher and clearer view of the same truth. It is to be regretted that some people, especially students of divinity, have adopted a habit of looking through spectacles. The glasses transmit a false coloring to the mind, which reflects out again a verdant greenness on juvenility ill adapted to the wants of the age. Through such a medium, a picture always presents a sameness of aspect, and consequently the first view cannot be improved upon. In consequence it has become a popular theory, that first impressions are the most correct. To a mind thus trained, the word "Daniel" on a stone found among the ruins of Babylon, contains more



to establish the truth of revelation than all that Nature has unfolded on the surface of the earth in the warm sunlight for a thousand years. A melancholy, gloomy cast of mind is the certain result of this mode of receiving impressions. Its devotees like owls and bats see best in the dark and feel most at home among deserted places. Too many of our religious teachers are of this stamp. They are the grave-stones of generations long gone. Consistency in theory and practice requires that they should sit down in the corner and play with penny rattle boxes. They did so in infancy, and if the infancy of the race is to be taken as the standard for all coming time, the infancy of the individual is the proper standard for the man.

A false or inverted vision, or medium of impressions is also established by the free use of alcoholic drinks. People who look at the world through this medium, (no allusion to the editor of the Times,) are pretty sure to see things upside down. They have an advantage over green spectacles, however, for their medium is progressive. "To gratify aspirations inspired by peculiarities of mental constitution, they progress to the ultimatum of profundity (delicium tremens) whereby they obtain the most positive knowledge of the real, tangible existence of devils, that mortals have been favored with.

Kind reader, I have written this number in a rambling, playful spirit. All the ideas are not my own, though I hold myself responsible for what I write. If any man is disposed to criticize, ridicule or condemn my opinions, he will meet with a friendly reception. All I ask is an open field and a fair discussion.

## Christian Spiritualist.

So long as Men are Men, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JANUARY 4, 1856.

### WAR AND SERVITUDE.

We commenced in last week's issue and finish in this number, an article under the above heading, written by one of our old correspondents, which we commend to the thoughtful student of history and the Bible.

We think the central idea is the only one that can in any way save the man of *little faith* from skepticism in the wisdom and goodness of general Providence. The wording of the proposition may be new—but the idea, that "involuntarily and not voluntarily," was the design of creation, is in fact a very general conviction. The general theological opinions of the orthodox Churches, however, will not accept this statement in just so many words—since it would harmonize the economy of God at their expense by destroying their creeds. This must be evident, if the reader is familiar with the controversies ancient and modern upon the "Sovereignty of God," and the "free agency of man"—since the two have never been harmonized with any ease together; and never can, so long as they are made to speak conflicting and antagonistic doctrines. Dr. Channing, although an enlightened, elevated and expanded Spirit, never attained nearer to its comprehension than the conviction—that "though God *desires* Sovereignty, man *has* rights"—a statement which shadows forth the nature of the controversy, but explains *nothing*—and therefore harmonizes nothing.

Indeed, we might make selections from the best theological authorities, and convict them all of like, or still more payable, contradictions.

With most writers of the ultra-orthodox school, however, the subject has been *blended*, only where the discussion can be polite and for the benefit of the theological student and future minister, missionary or priest.

The conclusion of the "whole matter," finds itself summed up in the old question "who by searching can find out God to perfection?" This, however, is not the point—*for* may be a very difficult thing, yea, an *impossible* thing, to make palpable to *sense* all that relates to God in the *nack* and manifestation of His being, even when His Personality has been accepted by philosophy and devotion—but quite another thing to set forth the *method* and *order* of His government, and explain the nature and tendency of His general Providence.

There is one point, however, in "Tyro's" article that seems to us rather strongly stated, and is set forth in the following words—"The end to be obtained, was that many, many, many should be brought into a state of existence, so as to enjoy eternal felicity, and *not so much the rich and manner of introduction into it.*" The modes and manner of living, enjoying or suffering in earth-life, is of little or no importance compared with the *first* or immortal existence being really commenced."

Now, it seems to us that this statement manifests much the same neglect to the adaptation of things, and so far ignores the perfect wisdom of God as any of the old theologians; for, if it is true that one point is of small "importance" compared with something else, the law of *causes*, which is generally believed to be fundamental both to God and His government—must be questionable.

The student of science, however, if he is religious and devotional in his *devotions*, must have convinced himself that the order attending His introduction to life is watched over, cared for, and attended by the same Wisdom and Goodness that originally called him into being and breathed into him the breath of immortal life.

It is true, however, that this statement may not be the popular sense to-day, but the facts which Spirit-intercourse reveals as fundamental to all educational influences and Spiritual culture while in the earth sphere; that the soul may be developed and prepared for a *far more and exalted* state of glory in the Spirit world, makes the opposite statement not only obnoxious to Spiritual philosophy but antagonistic to all we know of man—physiologically, phrenologically and psychologically.

Doubtless "Tyro" had this in mind, though he failed to make it significant in his desire to establish the fundamental thought of his article. We are not of that class of philosophers, however, who think that "war or servitude" must be considered as *fundamental* in the economy of Nature; nor can we understand the *idea* that can dignify such things with the statement that "Carnage is God's delight," since it is not only bad theology, but bad philosophy convert an accident in time into a finality in the Divine Government. We should have contented ourselves with a very few words on this subject, did we not know that it darkens counsel in many minds, and served as the whetstone for atheistic issues.

If we remember rightly, it was Dr. Chalmers that first assumed that Nature gave no testimony in favor of God as a pure and good intelligence, thus making the issues of Atheism on Natural Theology conclusive and final with a certain class of thinkers. But why? Because it was found to be the most convenient way to *save* certain assumptions of orthodox theology, regarding the Bible to force home in the mind of the general reader the conviction that

reason was *causal* and unfit to reason about God until *converted* to the *paradox*, that nothing could be known of God until the Bible was accepted as the "revealed" will of this *unknown* intelligence. Astonishing and confounding as this assumption is, it is nevertheless the accepted philosophy of many of our popular preachers. The following, which we clip from the Boston Investigator, credited to the London Reasoner, confirms our statement, and shows the sad consequences likely to result to the Spiritual nature of men by such dogmatic and insane assumptions.

In Mrs. Beecher Stowe's pretty, clever, gossiping little work, "Sunny Memories," there occurs a passage describing of notice by theological thinkers. In letter the second, speaking of the awful wreck of the ship *Albion*, and of the horrors of shipwrecks in general, Mrs. Stowe thus writes: "What an infinite deal of misery results from man's helplessness and ignorance, and *Nature's iniquity*, in this one matter of crossing the ocean! What agonies of *prayer* were there during all the long hours that this ship was driving southward on these rocks, *all to no purpose! It struck and sank and perished!*"

Surely, without the revelation of God in Jesus, who could believe in the divine goodness? I do not wonder the old Greeks so often spoke of their gods as cruel, and believed the universe was governed by a remorseless and inexorable Fate. *Who could come to any other conclusion, except from the pages of the Bible?*

The two points to be remarked in this extract are these: 1. Mrs. Stowe virtually asserts that prayer—ceaseless agonizing prayer—under physical affliction, is useless. 2. That, independently of the Bible, it is impossible to believe in a God of mercy and goodness. *The first point* contradicts the words of Christ and the teachings of the Bible "Ask and ye shall receive," said Christ; the crew of the *Albion* did "ask," but they did not "receive"—they "asked that their vessel might be saved," but it "struck and crushed just the same" as it would have done if all the passengers had been prayerless atheists or freethinkers. The second point contradicts Paley, the "Bridgewater Treatises," and the entire orthodox school of Natural theology. By this school of resources it is assumed that not only the power, but the wisdom and the goodness of God may be demonstrated without the aid of revelation. Mrs. Stowe thinks otherwise. According to her, there is no standing place for the mind between Christianity and atheism.

Is it possible for the mind to conceive of more confusion than is introduced into this short notice? We think not, since it makes the wisdom of God, the economy of His government, and the best deductions and inductions of science one "*melancholy jargon of atoms*."

We hope the reader will observe the points of harmony between Orthodoxy, as taught by Mrs. Stowe, and the *Nothingism* of the London Reasoner, for both ignore order in the general government of Nature, and so far are atheists to the revelations of God, in history and Providence. Indeed, it has ever been the delight of orthodoxy to deny the suggestiveness and authority of Nature, and ignore the pretensions of man as the "servant and interpreter" of its teachings, and Atheism has but perfected the conclusions of the theological schools by expanding them into ultimates.

On some other occasion we shall elaborate this point, for it is important that the devotional mind should be informed as to the nature and consequences of Orthodoxy and its issues. It will be confessed also that Atheism, so far as it has an existence, is *believed* to orthodox theology for parentage and birth.

In reading the article of "Tyro," caution should be used in accepting many of its assumptions, since it is by no means plain that "the best ideas of Socrates and Plato were taken from what we now call the Bible," nor that the principles of the Koran were taken "from the Scripture." But we do hope the reader will give the article an attentive reading, for there is much in it suggestive of deep thought and cautious discrimination.

Our work and prayer, however, is that "*war and servitude*" may *pass away*, as we know their mission to be conditional, not positive, for a time—not all time.

### HAPPY NEW YEAR, READER.

The new and the old, like the *past* and the *present*, are terms of arbitrary distinction in most cases, but to the *intuitions* of Spirit culture, they are the externals of change, that sweep over the ocean of consciousness, as it swells up from the infancy of being in its unfoldings towards the infinite. In this sense, "day unto day uttereth speech, and night unto night addeth knowledge," until the Spirit passes from the conventional forms of society to mingle in the harmonious anthem that unites all time in the fellowship of good and inspires the soul with the knowledge that true and expanded life is found in an ever-present and soul-conscious *now*.

The statement that "man *never is*, but *always to be*" makes life a thing of hope and not possession, which is true in part, and false in part, and *pernicious* so far as it is false; for the soul wears with expectancy and pines for possession and rest. Holidays are, therefore, the natural creations of the soul, where mannerism and form are lost in the desire to enjoy the hour in the fullness of youthful emotion. When old age stands still, and looking into young eyes, and drinking in the Spirit of young hearts, forgets its years and lives again the dreams of youth. "Christmas" may be of importance to the theological student, as he looks over the history of the past, and contemplates the power of Jesus in the ages; and "New Year's" may be the all in all to the man of business, as he contemplates the results of his last year's "profit or loss;" but to us, above all and beyond all, are the *earn* peals of mirth and joyous song, as they swell up from young hearts (be their years few or many) to greet merry, merry Christmas and happy New Year. Melt down the pompous dignity of science—the severity of theological austerity—the sober conventionalism of east—the prudities of fashion—and the shallow forms of custom—and they all go for *nothing* in comparison with the *golden thread* of soul-felt happiness that runs like a line of eternal light through the musical cadence of one good Spiritual laugh, as it comes warmed and sunny into life, with the present joys and happy memories of "merry, merry Christmas and happy New Year."

God's blessing on that time-honored custom, that makes every heart *dream* of happiness, at least, and fixes it in *time*, as if it were governed by some Spiritual law we dream not of, and for the time makes bliss the business of the day! No doubt in the soul's culture there will come a time when the events of "merry Christmas and happy New Year" will be seen through the illumination of a more perfect and expanded happiness; but life's golden threads should be gathered and *treasured* as time moves the picture of life. Reader, have you had a merry Christmas and a happy New Year? If not, think kindly of the future and hope for the best; for every day humanity's depths are *stirred* for a better and a holier future; in which all shall enjoy a jubilee chorus of merry Christmas and happy New Year. Look *within*, my brother, and behold the light of other days, as it throws its rich and mellowing radiance over the association and its surroundings, and remember that it *hath* not entered into the heart of man to conceive of the happiness

in store for the children of light and love; when *all* time is one perpetual merry Christmas, ever expanding into happy and happier New Years. If you have thus enjoyed the late *holidays*, you have the happiness in *possession* that I would *wish* you—may it be sanctified to your unfolding and Spirit-growth.

### A PROPOSITION IN BEHALF OF BROTHER J. KOONS.

We learn from a letter, which we give in another column, that Mr. Koons is much persecuted in the neighborhood where he resides for the faithful manner in which he investigated the phenomena, and accepted the claims of Spiritualism, and that minor persecutions having *failed* to make him forgetful of his rectitude and faith, some of the "baser sort" have been worked upon and made the instruments of doing the "dirty work" of sectarianism to the extent of burning his barn, and consuming the larger part of a year's produce. This is the first we have heard of this affair, but if it should prove to be true in just so many words as here stated, what a deep and damning shame it will be for a denomination calling itself *Protestant* and *Christian* to be forced to the humiliating confession before an indignant community, that it has outraged every law, human and divine, in its *insane* desire to oppose what it *does not like*. It is intimated that the Methodists of Athens County, Ohio, where Mr. Koons lives, are responsible for this persecution; and we hope the subject will be investigated until there can be no *doubt* as to the authors and instigators of the crime.

What a shame to the age such an act must be, to say nothing of the disgrace which comes to humanity by such violations of justice and right.

Michelet, we think it, that says he had long since got rid of the idea of an eternal hell, with its torments and tortures; but when he remembers the sufferings and wrongs which the poor of the middle ages had to endure from a titled and depraved aristocracy, he almost wishes there *was* a hell, where such persons should meet their reward. We quote from memory.

From the same sense of *justice*, though we hope with a more merciful temper, we do sometimes think if there is *need* for a hell, it must be because there can be found men and women who, while professing the Christian religion, and presuming to honor Jesus by acknowledging his divinity in words, bring shame and disgrace, not only on his name and teachings, but on our common humanity. We hope, therefore, this subject will be investigated, for the perpetrators and instigators should be brought to justice in some court of law—if the Churches of the land are inseparable of the enormity of the sin.

We do not design to say much on this at present, as we hope some one will give us the details of it pro or con, for we should be happy to know it is a *mistake*, since it is very painful to think men capable of deliberate crime.

But *now* that the barn has been *burned*, and this brother has been subject to the loss, who is willing to give him a little aid towards getting another? It is proposed that one thousand names be obtained each signer to pay the sum of two dollars, so as to raise two thousand, and present it to Mr. Koons, so that he may build him not only a barn, but a *home*, large and ample enough to accommodate the many visitors that go from the East and elsewhere to see the wonders at the "Spirit Rooms."

It has been mentioned to a few in our Rooms, and all we have heard express an opinion on the subject say they are willing to do their share and help progress. It is to be hoped, therefore, that in Boston, New-York, Philadelphia, Buffalo, and all other large cities where Spiritualism lives, moves, and has a being for practical purposes, that a paper be set in circulation for subscriptions by the friends of progress and Spiritualism, to be collected and sent to Mr. Koons by the opening of Spring.

In urging this we are not only seconding the suggestion of our correspondent, but expressing the views of some of our acquaintances, and we hope Br. Koons will excuse us if we have made this thing a public matter without consulting him. Will the "press" call attention to it, that the enterprise may get before "the people?" Any *donation* sent to our care, 553 Broadway, for that purpose, or any other, will be appropriated according to the donor's wishes, and the *receipt* published in the Christian Spiritualist.

### THINK OF THE POOR.

We know of no way in which the new year could be more religiously or advisedly commenced, than by thinking seriously and profoundly on the question, *WHAT CAN I DO FOR THE POOR?* That such self-examination is needed, is an old story, but it must be kept before the mind until conviction comes home to every one, that is, so far as they are gainers by the *union* that makes society what it is, so far they are in duty bound to make provision for the accidents of the times. It is of no avail to say that this or that *should have been done*, since it is done, and poverty and starvation are the result. What good is your *logic* to the hungry man, the famishing woman, and the freezing child?—Nothing, worse than nothing; for it shows the coldness and selfishness of your own nature in the indifference manifested to the present and pressing necessities of their case. If, however you are insensible to the calls of humanity, it is to be hoped you are not forgetful to the claims of *PRUDENCE*, since the world's history is positive in its teachings, that if you do not look after the *poor* and the wants of the *naked*, the poor and the needy will look after *you* and your property. Men in their ignorance talk and write of the "infidelity of France" as the cause of the murder, massacre and crimes that characterized the Revolution, but the true cause was *want of bread*, or something to feed the starving many; and the *true* "infidelity" in the case was the neglect of the Court and Church to the calls of humanity.

The same was true of England, only on a smaller scale, within a few years past. Men, led to desperation by the necessities of want, asked for *work* that they might *live*, and be saved the tortures of such a death as starvation only could give.

Who could expect other than desperation and crime, when luxury looks out of the windows of plenty, and seeing the miseries of poverty, will not soften the severities of cold, hunger, and other ills we know not of, by extending the hand of charity to those unfortunates? Who? None but such as are *lost* to every sense of duty, divine and human, and think of life only as a great *storehouse*, where *get and keep* is the law.

Thank God, this class is indeed *small*, and must not, therefore, be taken as the representative of human nature. The distresses resulting from the sudden suspension of business, and the discharge of so many men and women from labor, must, in the nature of things, fall heavily on those whose means are generally "in *supposition*," and without aid comes and quickly, be destructive not only to

the peace of the individual, but in a measure, of society. There is no such thing as *isolation* in human life, for the law and relationships of social want and happiness make it necessary that if many suffer, all suffer more or less, since all are but parts of one *great whole*. We are happy in being able to say, therefore, that this truth has come home to many of the *wealthy* of our city, and measures are contemplated by which *money* will be collected for the benefit of the *poor* during the cold weather and "hard times."

This feeling is becoming more general every day, and is finding warm hearts and responsive voices in nearly every department of society.

The Press, the Pulpit, the Stage, the Opera, all are now giving the helping hand to fill the treasury of the poor, and it is to be hoped that the occasion may not be allowed to pass without some effort being made to give permanence to some kind of an *institution* for the benefit of the poor.

Some of our best thinkers are anxious that this should be effected, since all *supplies*, however good, *cheap* and *generous*, when they are not sustained by systematic and consecutive efforts, are like to be abortive of the highest good.

It will be seen by the following that something has been done in this already. We know nothing about the institution, but supposing others to be better posted, we give it place, as we are requested to publish and ask our "EXCHANGES" to copy.

*Address of the American and Foreign Emigrant Protective and Employment Society to the City and Country Press.*

The great number of persons dependent on labor for their daily bread, now out of employment, owing to the unusual depression in all the departments of business, and the large influx of foreign emigrants, is the occasion of the present address.

We believe that you may render important assistance to us, in our efforts to mitigate this evil, by enabling us to ascertain what openings yet exist for the moral and industrious, among this unfortunate class of our city population, both of native and foreign birth. We are convinced that there are many localities within a reasonable distance of New York, where labor could be profitably employed—that at the present moment, there are thousands of families in our own and neighboring States, seriously inconvenienced for want of domestic help, while servant girls in New York, of unexceptionable character, are out of situations, and reduced to the necessity of pawning their clothes to pay their boarding bills, and that agricultural and other business interests are suffering for want of the strong arms of the sons of toil, who are pining in cellars in our city, and depending on public or private charity, for scanty and precarious subsistence. It is the want of a proper correspondence between the employer and employee, and through the medium of such an institution as this Society.

We believe, also, that it will be wise policy on the part of employers, to anticipate the wants of the ensuing Spring, and engage their help *now*.—A business reaction may confidently be anticipated, and all the avenues of industrious pursuits will be thrown open by busy enterprise; labor will be proportionally in demand, and the difficulties which met the Society last year in filling orders will return with increased force.

There is reason to believe that the supply of labor furnished by foreign emigration, will another year be diminished. The East-India War, so close, date and sanguinary, and which will doubtless rage with increased violence next year, will not only enhance the price of agricultural produce, but call thousands to the battle field, who might otherwise seek our quiet shore, and engage in occupations of peaceful industry.

We, therefore, gentlemen, respectfully and earnestly request you to give a place in your respective journals to this communication. In so doing you will impart a three-fold good—relief to our charitable institutions, and city and country, the means of an independent and honest livelihood to the unemployed and destitute poor—and benefit to those who need their services.

Letters, post paid, addressed to the General Agent, Rev. D. R. Thomason, American Emigrant Society's Rooms, No. 18 Astor place, New York, will be promptly answered.

Applications in person or by letter, may be made at either of the Society's Offices, Nos. 18 and 14 Astor place, or 27 Greenwich Street.

Signed on behalf of the Society,  
PETER COOPER, President.  
MORTIMER DE MORRE, Sec. Secretary.

### COMMUNICATION FROM THE SPIRIT OF A ROMAN CATHOLIC PRIEST.

A young friend of ours who has been developed as a rapping and tipping medium within the past two weeks, has handed us the following, which purports to come from the Spirit of a Roman Catholic Priest. The medium was educated in the Romish faith, and until a very late date was accepted by him as authority in all matter of a theological nature. Naturally enough, therefore, his first impulse was opposition to Spiritualism, but Spirit-intercourse *works wonders*, and to-day he is a Spiritualist—a medium.

We deem it a cheering sign of the times, that Spiritualism is making its appearance among the Roman Catholic family, for we knew of few things that we more needed for the progress of society than the conversion of the Roman Catholics from materialism and external form, to Spirit-intercourse and the authority of *inner life*.

It is painful to think, however, of contradictions of this faith, since nearly every country, where the Roman Catholic religion has been the national faith, has legends, traditions and superstitions, which have ever been understood to authorize the belief in the ministrations of Spirits. And yet within the advent of modern Spiritualism no opposition has been so determined, antagonistic and absurd as that emanating from the "higher power" in and by the authority of the Roman Catholic Church. The reason, however, is plain, since it must be obvious to good sense that if the tradition and general belief of Catholic countries are in harmony with the Spirit-intercourse now becoming so general in this country, nothing can save the Romish Church from a revolution, when that *fact* is made plain to the intelligent Catholic, since the Bishops and Priests have antagonized it in books, lectures and papers from the first.

The following may be suggestive to the reader, although there is a lack of clearness in the communication, since it is somewhat difficult to say exactly where the Spirit commences to communicate. The comments of the medium that follow, will show that it is a "*test*," though the answer will be delayed for some months, as he has written to Ireland for the necessary information.

BROOKLYN, Jan. 23, 1856.  
To the Editor of the Christian Spiritualist:

Sir: The honor has been conferred on me and my sister of mediumship. Can we have more truth than comes from immaculate Spirits? Your office being for the diffusion of Spiritual knowledge, it is your duty to publish this communication for the edification of all Spiritualists and those who are trammeled by sectarian doctrines, that are in misery of such a nature, they know not what to do. True nobility does not dwell with their teacher's confusion, is the offspring of dogmatic intelligence. Oh! that my mission was more profitable when on earth! Oh! my country, when will the benign light of Spiritualism reach you? If grief was with me I could mourn over my country and raise her from the moral debasement in which she is kept. Will your kind

sympathy extend to this generous people and relieve them from the bondage which they now suffer?—then Spiritualists will have done a glorious work. Bigotry, famine and pestilence walk the land with their giant strides. They embrace the people. Depopulation is aided by this trio. Care, want, penury and crime, are the concomitant evils which now blight the face of that fair country. Arouse, Spiritualists, and stretch forth your hands to a people who are sympathetically affected. History and tradition being consulted give testimony to the above.

### FAREWELL.

This communication purports to come from the spirit of a Roman Catholic Priest, a former acquaintance and religious instructor of mine. I suppress his name until such time as I receive corroborative testimony from Ireland, it being the country where his earthly career began. I won't say *enough*, and to which the communication has reference. It may not be irrelevant to state to you how this and a subsequent communication came. While sitting in a circle held at friend McGary's, my sister and I became apprized of our mediumship from the fact of the table tipping to us and answering in confirmation. Since then, (about a fortnight,) we received various Spirit-communications from friends and relatives. Amongst the last mentioned is the Spirit of my father and grandfather. This old gentleman, it seems, has taken me under his protection, and argues steadfastly that he is my guardian Spirit. I have given up the controversy and resign myself meekly into his hands. Now the fact of my father's name being spelled out by a tipping medium who I am sure did not know, is somewhat presumptive at least.

Yours truly,  
THEROPHILES.

### PERSONAL ITEMS.

MISS JAY'S LECTURES.

WATERFORD, N. Y., 9th Dec, 1854.

This young lady speaks under Spirit-influence and sings in like manner. Before a public audience she rises with her eyes closed and assumes an angelic appearance, when the Spirit begins to speak through her with great power and eloquence.

She lectured at this place twice last week and also last evening to crowded houses. The first lecture through her was by Channing, the second by Swedenborg, and last night by John Quincy Adams. The audience increased in size every time, and last night the largest public hall in town was obtained, but would not hold the audience.

Many of our most strict churchmen and ladies attended, and were all highly delighted, although they would not all give credit to the Spirits as the speakers.

Miss Jay has lately been a resident of Troy for a short time, but now proposes to lecture through the principal cities in the country. Wherever she goes, we predict she will draw crowded houses, far surpassing Lucy Stone.

Many of the best judges of singing pronounce her equal to any of the distinguished artists of the country.

Last night, Andrew Jackson Davis was also present at the meeting, having come up from Troy expressly to hear her. He was unexpectedly called out and made a brief address, which made our people anxious to hear him again, and he partly promised to gratify them next week.

Miss Jay intends to visit New York next week, where we hope she will have an opportunity to display her great powers, preparatory to her tour through the country.

Yours, &c.

J. H. FOWLER.—It will be seen by a letter from this brother, to be found in the column of correspondence, that he is about to start for the West, and proposes a new way to those who may sympathize with his mission, of paying his expenses and obtaining the needful funds for further enterprises. Our acquaintance with this brother is not of long standing, but what we know of him is good and on the side of progress and reform. He is plain, earnest and honest speaker—logical, rather than emotional in his delivery—and works more to enlighten the affections than to sway them.

Brother Fowler is better known to the reading than to the lecturing public for his pamphlet of "Ancient and modern Miracles," which has had something of a circulation among the Spiritualists of New England, is well liked, although some of its *method*, as well as some of its conclusions, may not be to the liking of all. We hope the friends of the West will give this brother the helping hand, for the harvest is ripe, though the laborers are few. We wish him every success in his mission of good, and hope to hear from him of his "travels history."

Dr. Fowler will act as Agent for this paper during his Western tour.

Mrs. LYDIA F. FOWLER, M. D., will continue her lectures to ladies and gentlemen for the benefit of the Ragged School, at the rooms, 605 Sixth Avenue, on Thursday evening of each week, commencing at 7 o'clock. Subject—Philosophy, illustrated by the French model, drawings, skeletons, &c. A collection will be taken at the close of the lecture.

We cannot too earnestly urge the importance of this department of knowledge, as such information is vital to every department of life, and every relation of society. The opportunity here afforded should not be neglected, as the lady is well qualified to elaborate her subject, and cannot fail to make the occasion instructive and pleasant to all.

Mrs. JENNIE E. KILLOGG.—We are requested to notice the fact that this lady is an interesting and remarkable Spirit-medium, and that she has taken Rooms at No. 625 Broadway, where all persons wishing to investigate the claims and pretensions of Spiritualism will be seconded by the best efforts and wishes of this lady.

### LECTURES ON SPIRITUALISM IN BROOKLYN.

Rev. T. L. HARRIS.—On next Sunday morning, at 10 o'clock, this brother is expected to speak at the Brooklyn Lyceum, corner of Washington and Concord streets. Of the merits of this brother's lecturing, it is hardly necessary to make mention, as his name and fame are alike well known. We have no doubt, therefore, but the meeting will be large and the occasion spirited.

We are happy to learn that Spiritualism is gaining ground in this city, and the friends are harmonizing in a practical plan of operation. Brother P. B. Randolph some Sundays ago commenced a course of lectures, which, we are informed, will number *thirteen* before its close. They are highly spoken of by many, and considered by some as equal, if not in parts superior, to the best efforts of Henry Ward Beecher. This brother is fluent in his delivery, and warm in his appeals to the affections. Rather rapid in his style of speaking for clearness of pronunciation and exactness of emphasis, but what is lost in this particular is made up in vividness and intensity of conception, as the

idea flows from him in the fullness of detail and amplification.

We hope every effort will be made to secure large and thoughtful audiences, as we doubt not good will come of this course of lectures. The next will be delivered on Sunday afternoon, January 7th, commencing at 3 o'clock, 166 Fulton street.

THE AMERICAN PHRENOLOGICAL JOURNAL. THE WATER CURE JOURNAL, Published by FOWLER and Wells, No. 308 Broadway.

When Mrs. Childs said that "Phrenology is the democracy of Philosophy," she stated a truth that "day unto day" is making nearly self-evident to the age, and Fowlers and Wells are determined to keep the subject before the people.—The good that has come to the general sense of society by the discussions that have been called into being by these Journals, is too obvious to the reformatory reader to need an argumentative statement from us. Still, we wish the reader to feel that when we say that these *two* Journals should be in every family, we *mean* all we say, though we lack the room to give our reasons. The best discussions on the philosophy of Phrenology and Water Cure for the general reader are to be found in these well known Journals. One dollar each, for the year, will give a large and assorted mass of reading matter, not to be equalled in the United States for the money. We hope to know, therefore, that our Spiritual friends have done the right thing by giving the helping hand to these organs of progress, since we think the head will be *clearer*, the judgment sounder, and the affections truer, by all that study them with attention.

### LETTER TO DR. DODS.

NO. III.

DR. DODS, Sir: In my last I closed upon intuition, and this is to be the scope of all my remarks. What do we know? You and I may be wrong, and so may be all mankind. The cause of Spirit-manifestations may be as far above our present comprehension as are eternity's issues beyond time's beginnings. We surely know but little, and that little very imperfectly. You may deny this, but when we consider that our farthest knowledge is confined to ourselves, to the exploration of our own minds, that we have nothing but our own minds through which to explore, we must admit our littleness. But here I am met with the view that God is greater than ourselves, consequently we have the assistance of a higher power. True, we have a knowledge of a something which we have not yet reached, which is above our present comprehension. But what are our means for the obtaining of further information of this knowledge? Must this not all come through our own mind? How, then, can an idea of God or of a higher power be gained except through the individual mind, and how can a higher idea of God be obtained than that mind has attained unto? Hence you perceive every person's idea of God must be bounded by the limitation of their own minds. Then you cannot talk to a desperado of a God of love; no such idea of a being exists in his mind, and till you can in him rake up a corresponding feeling, such a being is to him as though he were not—a dead reality.

Then what is his God? The highest conception of his own mind, and you cannot reveal to him any higher God till his mind is unfolded to that revelation. Then what is his God but the height of his own progression? His God in practice—in life! How, then, can the human mind in all its diversities and different degrees of advancement worship the same being? Some will worship or fear a God of wrath; some will idolize a God of love, and at the same time believe that a larger part of mankind (that he could save if he choose) will by him be forever tormented, and *perish in living damnation*! while others will believe that a God of perfect love exists, and that He will exalt all human beings into a state of perfect love with Himself the moment their breath leaves their body. And ten thousand shades of belief there be, colored variously, as the various minds are adapted to perceive, and yet all the same being, each individual maintaining that his God is the *right* God, and quarreling with every one else because his God is not worshipped by him. What is this but a mere acknowledgement that no one God exists in the minds of three different personages, but an image corresponding with the height of their understandings, intuitions, educations, as the case may be. You say I annihilate God. No such thing. I am speaking truth, and you must admit it. God exists *not*, except as an image in the human mind, and I edify or elevating the mind is equivalent to raising its God higher, for as the mind becomes truly progressed, so will the mind become more like a God. Let, then, the mind be guided by its higher intuitions, and it will of itself instinctively make to itself a higher God, and a higher God continuously. If mankind would cease their war about God. First cause, Heaven and Hell, and bring out their own individual perceptions, they would much sooner find that God for which they are contending, viz, love and happiness.







